VOL. XXXIV. No. 4.

THE AMERICAN MISSIONARY.

"To the Poor the Gospel is Preached."

APRIL, 1880.

CONTENTS:

EDITORIAL.

PARAGRAPHS 97
DEATH OF SECRETARIES BUSH AND DASHIELL —DEATH OF MISS DELL SAFFORD 98
MISSIONARY PERIODICALS 98
THROUGH THE LIGHT CONTINENT 99
TWENTY PER CENT 99
THE NEW PLEA 100
CONGREGATIONALISM IN THE SOUTH 101
IGNORANCE OF THE NEGRO QUESTION 102
AN ILLUSTRATED PRESS 103
ITEMS FROM THE FIELD 104
GENERAL NOTES 105

THE FREEDMEN.

VIRGINIA, CARRSVILLE—Large Ingathering 106
NORTH CAROLINA, MCLEANSVILLE — Facts about the Taught and the Teachers 107
GEORGIA—No. 1 MILLER STATION—A Struggling Church, etc 108
GEORGIA, MACON—A Lady's S. S. and Missionary Work 110
GEORGIA, MCINTOSH, LIBERTY CO.—Communion Season 110
GEORGIA—Church and School must Work Together 111
ALABAMA—Notes from Marion—Mrs. Geo. E. Hill 113
MISSISSIPPI, TOUGALOO—A Brother's Devotion 114
MISSISSIPPI—Report of the State Superintendent of Public Education 115
LOUISIANA—Revival in Central Church—Theological Department—Church Dedication 116
TENNESSEE—Revival in Fisk University 117

THE INDIANS.

CHURCH—CHRISTMAS—BIBLES 117

THE CHINESE.

OUR NEW FIELDS—DEATH OF ED. P. SANFORD, ESQ 118

CHILDREN'S PAGE.

A VOYAGE TO AFRICA—PROF. CHASE TO HIS FOUR-YEAR-OLD BOY 120
RECEIPTS 121
CONSTITUTION 125
AID, STATISTICS, WANTS 126

RevGeoMooarDD

NEW YORK.

Published by the American Missionary Association,

ROOMS, 56 READE STREET.

Price, 50 Cents a Year, in advance.

Entered at the Post Office at New York, N. Y., as second-class matter.

American Missionary Association,

56 READE STREET, N. Y.

PRESIDENT.

Hon. E. S. TOBEY, Boston.

VICE-PRESIDENTS.

Hon. F. D. Parish, Ohio.
Hon. E. D. Holton, Wis.
Hon. William Claflin, Mass.
Andrew Lester, Esq., N. Y.
Rev. Stephen Thurston, D. D., Me.
Rev. Samuel Harris, D. D., Ct.
Wm. C. Chapin, Esq., R. I.
Rev. W. T. Eustis, D. D., Mass.
Hon. A. C. Barstow, R. I.
Rev. Thatcher Thayer, D. D., R. I.
Rev. Ray Palmer, D. D., N. J.
Rev. Edward Beecher, D.D., N. Y.
Rev. J. M. Sturtevant, D. D., Ill.
Rev. W. W. Patton, D. D., D. C.
Hon. Seymour Straight, La.
Horace Hallock, Esq., Mich.
Rev. Cyrus W. Wallace, D. D., N. H.
Rev. Edward Hawes, D.D., Ct.
Douglas Putnam, Esq., Ohio.
Hon. Thaddeus Fairbanks, Vt.
Samuel D. Porter, Esq., N. Y.
Rev. M. M. G. Dana, D. D., Minn.
Rev. H. W. Beecher, N. Y.
Gen. O. O. Howard, Oregon.
Rev. G. F. Magoun, D. D., Iowa.
Col. C. G. Hammond, Ill.
Edward Spaulding, M. D., N. H.
David Ripley, Esq., N. J.
Rev. Wm. M. Barbour, D. D., Ct.
Rev. W. L. Gage, D.D., Ct.
A. S. Hatch, Esq., N. Y.
Rev. J. H. Fairchild, D. D., Ohio.
Rev. H. A. Stimson, Minn.
Rev. J. W. Strong, D. D., Minn.
Rev. A. L. Stone, D. D., California.
Rev. G. H. Atkinson, D. D., Oregon.
Rev. J. E. Rankin, D. D., D. C.
Rev. A. L. Chapin, D. D., Wis.
S. D. Smith, Esq., Mass.
Peter Smith, Esq., Mass.
Dea. John C. Whitin, Mass.
Hon. J. B. Grinnell, Iowa.
Rev. Wm. T. Carr, Ct.
Rev. Horace Winslow, Ct.
Sir Peter Coats, Scotland.
Rev. Henry Allon, D. D., London, Eng.
Wm. E. Whiting, Esq., N. Y.
J. M. Pinkerton, Esq., Mass.
E. A. Graves, Esq., N. J.
Rev. F. A. Noble, D. D., Ill.
Daniel Hand, Esq., Ct.
A. L. Williston, Esq., Mass.
Rev. A. F. Beard, D. D., N. Y.
Frederick Billings, Esq., Vt.
Joseph Carpenter, Esq., R. I.
Rev. E. P. Goodwin, D.D., Ill.
Rev. C. L. Goodell, D.D., Mo.
J. W. Scoville, Esq., Ill.
E. W. Blatchford, Esq., Ill.
C. D. Talcott, Esq., Ct.
Rev. John K. McLean, D.D., Cal.
Rev. Richard Cordley, D.D., Kansas.

CORRESPONDING SECRETARY.

Rev. M. E. STRIEBY, D. D., 56 *Reade Street, N. Y.*

DISTRICT SECRETARIES.

Rev. C. L. WOODWORTH, *Boston.*
Rev. G. D. PIKE, *New York.*
Rev. JAS. POWELL, *Chicago.*

H. W. HUBBARD, Esq., *Treasurer, N. Y.*
Rev. M. E. STRIEBY, *Recording Secretary.*

EXECUTIVE COMMITTEE.

Alonzo S. Ball,	C. T. Christensen,	Samuel Holmes,	Wm. T. Pratt,
A. S. Barnes,	Clinton B. Fisk,	Charles A. Hull,	J. A. Shoudy,
Geo. M. Boynton,	Addison P. Foster,	Edgar Ketchum,	John H. Washburn,
Wm. B. Brown,	S. B. Halliday,	Chas. L. Mead,	G. B. Willcox.

COMMUNICATIONS

relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields to the District Secretaries; letters for the Editor of the "American Missionary," to Rev. Geo. M. Boynton, at the New York Office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

THE

AMERICAN MISSIONARY.

VOL. XXXIV. APRIL, 1880. No. 4.

American Missionary Association.

Among the list of our workers in the February number, two names were in some unaccountable way omitted. We hasten to supply them here—Mrs. H. B. Northrop is our missionary at New Orleans, La., and Rev. P. W. Young the pastor of our church at Byron, Ga.

Our lady teachers are also missionaries. The lady missionaries sent out by the Woman's Boards often find their first and most effective means of access to the people in the schools they start for girls. Our one hundred and fifteen lady teachers are doing the work of Christian training along with that of school teaching, and are missionaries nearly as much as the seven ladies who devote themselves exclusively to direct mission work. They have a right to consider themselves as missionaries.

We notice in the list of officers of the First State Sunday-school Convention of Louisiana, the name of Rev. W. S. Alexander, President of Straight University and pastor of the Central Congregational Church of New Orleans, as one of the Vice-Presidents and also of the Executive Committee. He was chairman of the Committees of Credentials and on the Constitution. Dr. Roy was also present. Certainly there is no cause for a complaint of lack of recognition of those engaged in our work in the midst of such examples as these.

The question how to interest the Sunday-schools in missionary work has met with a new answer in the cordial reception and use of our Jubilee Concert Exercise. Five large editions have been exhausted, and now a second Exercise has been prepared (No. 2), in which a number of questions are to be answered by as many persons as there are letters in the alphabet, covering the main facts of our various work. Five Jubilee Songs are inserted to be sung by a choir, and place is left for short addresses. We commend it to our friends, who will receive as many copies as they need for use, gratuitously, by applying to Dist. Sec. Pike.

It is with profound sadness that we record the death of two of our most esteemed co-laborers in the administration of missionary work. The Rev. Charles P. Bush, D. D., for many years associated with all our churches, especially in the Middle States, as the District Secretary of the A. B. C. F. M., has not only enjoyed the confidence, but won the love, of pastors and people on every hand. We shall miss him greatly. The Rev. Robert L. Dashiell, D. D., the Secretary of the Missionary Society of the Methodist Episcopal Church, has been a tower of strength not only to the broad missionary enterprises of that denomination, but, by his genial sympathy and wise counsels, has added to the efficiency and courage of his brethren in the work outside of his own organization.

We much regret to learn of the death of Miss Dell Safford, formerly a teacher under this Association. For six years, she labored faithfully and conscientiously among the Freedmen in Talladega and Selma, Ala. She was patient and untiring in her efforts for the real good of those under her instruction, and her interest in them did not flag even after she left the field, but showed itself especially in the care she exercised over one of her pupils, whom she had brought with her that he might receive the benefits of a Northern education. After leaving the service of this Society, she removed to Wisconsin. But a cold taken in the spring, when she was already overworked and worn, could not be controlled, and consumption followed. She died at the last very suddenly of hemorrhage.

One of the most hopeful signs of the times in the missionary field is seen in the increasing demand and the corresponding supply of missionary intelligence. The *Missionary Herald* has enlarged its space between the borders, and fills it with valuable matter. Its strong point is, as it has been, its full and valuable letters from the front. The *Foreign Missionary* of the Presbyterian Board has been of late renewing its youth, and coming up, until it has become the most suggestive and vivacious of all the periodicals of the kind which meet our eyes. But nowadays, when intelligent people read the doings of all the world every morning at their breakfast tables, and are no longer satisfied with the village or the county news, they must have something which shall give them broader views of the great field of missions, which is the world, than they can obtain from the organs of special societies.

To meet this want, the societies themselves are increasingly informing their constituency that there is other work being done than that they do themselves. "The work of other societies" is becoming a familiar heading. Even this, however, does not answer the full demands—and that the day has come for missionary periodicals, which are edited and circulated upon the same basis as those which deal with scientific or material progress, shows that the broader interests of the coming kingdom are taking more fully their appropriate place in the hearts and minds of Christian men and women. The *Missionary Review*, which has been published for more than two years from Princeton, New Jersey, and which as an unsparing critic of existing missionary societies, is adapted to promote great circumspection in those who administer them, is re-enforced in this general field by *The Gospel in all Lands*, edited by Rev. Albert B. Simpson, and published by Randolph, which will give itself to the broader aspects and principles of missionary work, and to a compilation of fresh intelligence from all

quarters. We rejoice in all such methods for the diffusion of knowledge, and the stimulation of interest, in carrying out "the great commission."

"*Through the Light Continent*" is a comely octavo in elegant type, from the London press, giving the observations of William Saunders on a tour taken through our country in 1877–8. In a chapter upon "Education in Atlanta," after speaking of the Public Schools, he says: "One of the most interesting institutions of Atlanta is the University for the education of colored persons, under the superintendence of Professor Ware. The Atlanta University has 175 students (the last catalogue made them 244), half of whom pay the fees and cost of board. Many young negroes have worked, and saved up $200 or $300 in order to come to the University. It will thus be seen that the energy which the negroes are manifesting to obtain education is not confined to the ordinary work of the Board of Schools, but extends to the higher branches of learning. About 75 of the students are girls, and their progress is regarded as universally satisfactory.

Professor and Mrs. Ware, who have devoted their lives to this work with true missionary zeal, are now much cheered to find their labors recognized and encouraged in quarters from which persistent opposition was formerly experienced. When they came to Atlanta, any manifestation of regard for the blacks was looked upon as an act of hostility to the whites; but a great change has taken place in public opinion, and it is now generally felt that national advancement requires the elevation of the negro race, and those who undertake their education are no longer regarded with disfavor.

There are many societies in the Northern States for promoting numerous enterprises amongst the negroes. Before reaching Atlanta, I noticed a large crowd of negroes at one of the wayside stations, and found the occasion to be the leaving of a missionary, who had been working amongst them for two or three years, and was then changing his station. The respect and regard paid to him and to his wife were pleasant to see; the missionary was a most intelligent travelling companion, evidently devoted to his work in the genuine spirit of Christianity."

TWENTY PER CENT.

The enthusiasm evinced at the last Annual Meeting, our freedom from the long-borne burden of our debt, the general interest which seemed to be renewed in the welfare of the Freedmen, and the commencing and anticipated prosperity in the financial world, all conspired to encourage us to plan and prepare for an enlarged work and more abundant results. In carrying out these purposes, the Executive Committee have appropriated about *twenty per cent.* more than in the previous year to the Southern field.

The total receipts thus far have been very gratifying,—and yet, when we come to analyze them, we find that they are, in a larger measure than formerly, sent to us to be appropriated to special departments of the work, or more often to special work not included in our estimates. This is both gratifying and embarrassing: gratifying, because it indicates an increasing familiarity with the details of our work, and special sympathy with this or that portion of the whole; but embarrassing, because it cannot fail to be a diversion of funds which have been anticipated by us to meet the appropriations already made to new fields, and often to create, instead of covering, expense.

We recognize these needs, of student aid, of woman's work, and of special endowment, and we would not have these particular demands neglected. It is only that if all the money were to be thus specifically applied by the donors, there would be none left for the main work, on which the ability to carry on all the specialties depends. Don't starve the body in order to enlarge the hand or the foot. The best growth of all is that which comes from the food, which enters by the mouth into the stomach, and, vitalized, is carried through the whole system. If you appropriate all the fuel on the steamer to the donkey engines, what will you do with the great machinery whose work it is to revolve the main propeller? If in your city water-works, you enlarge the side supply pipes and leave the old mains, you get not more, but less, water into the houses.

What do we ask, then?—1. That your *special appropriations be special gifts*, additions to, and not diversions of, the moneys you are wont to give to the general work of the Association. 2. That you do not fail in your church, or from your private purse, to give us something *this year*. 3. That as you have encouraged us to lay out a larger work, you send us for general uses at least *twenty per cent.* more than you did last year.

THE NEW PLEA.

Henceforth the basis of our appeal to the churches ought to be gratitude, not necessity; thankfulness, not the cry of sharp distress; the impulse kindled at the sight of opening fields, widening opportunities, intelligent appreciation of service done and rewarding results.

The large additions to the churches in the foreign field, their increasing spirit of benevolence, the awakening interest in the cause of education, the world-wide readiness and call for helpers, the cheering indications of an abundant harvest of souls, soon to be gathered, the overwhelming demand in our own land for immediate work upon the frontier and at the South, among the depressed races and the incoming population, the return of prosperous times, and the ever-pressing command of Christ, are considerations so potent, so eloquent in their united plea, that the first thought of him who listens is, "How can any Christian heart resist the new plea!" What can hinder a most liberal investment in causes that promise such rich returns?

Instead of exhausting all the strength of the crew at the pumps in a desperate endeavor to save the ship from sinking, has the time not come, when, with canvas all spread, and the ship sea-worthy, rightly headed and well under way, the main question shall be, how to touch every harbor, explore every river, sail every inland sea, and leave the precious freighting of the Gospel at every port around the globe? Is it quite creditable to our piety, our devotion, our loyalty to Christ, that we can resist appeals based upon love, goodness, merciful interposition, glorious enlargement, and wait until we are crowded to a reluctant response by the plea of dire necessity, overshadowing peril?

There are most cheering indications that the new plea is becoming effectual. We are informed of a number of instances in which churches have lately nearly or quite doubled their contributions to the American Board, and that, too, apparently with great heartiness and joy. Gifts, also, from some private and unexpected sources have been a cheering indication of the advance movement. The same indications are, to a certain extent, true of the other Societies.

A mid-summer appeal for larger and extra contributions, in order to prevent a deficit, ought to be anticipated, and made impossible, by ample gifts *now*. The volume of offerings during the *first half of the year*, ought to be so large as to remove all anxiety concerning the state of the treasuries of these Societies when their accounts close. How pleasant, if, at the annual meetings, the friends could be surprised with reports of a surplus instead of deficits.

Ought there not to be a stern purpose to pay as we go, and to pay with sufficient liberality to enable us to go with vigor and dispatch to the utmost bound of a rapidly increasing demand? May the plea of great interposition, great opportunity and great ability find fitting response.—*The Advance.*

CONGREGATIONALISM IN THE SOUTH.

We reprint the following article from the *Christian Recorder*, the able organ of the African Methodist Episcopal Church. It is a significant endorsement of the church work done by the Association, and from those who are most profoundly concerned in the Christian elevation of the colored people of the land. We have not even omitted the sharp criticism of the approving words of those who gathered at Chicago to review our work, hoping that we may thus escape the charge of "Phariseeism" in accepting the commendations and congratulations of our brethren of the A. M. E. Church:

"The thirty-third Annual Report of the American Missionary Association is before us. We wish that we could place the Report in the hands of every A. M. E. preacher in the land. Years ago we called attention to the fact that the A. M. A. was destined to become the strongest competitor the A. M. E. would find in the South. As we declared, it is even now seen. The twenty-three Congregational churches of 1869 have become sixty-seven in 1879. But it may be said, what is sixty-seven churches with a membership of 4,600, compared to our thousands? They would not be much, to be sure, were they of the same general material. But they are not. They are, as it were, a picked body. In a sense they may be said to occupy the same relation to our Church as the regular army sustains to the volunteer force of the country. And we all know what that means. A thousand regulars can do the work of ten thousand volunteers. Is it asked, How is this? The answer is at hand. Each Congregational church grew out of the school which the Congregational preacher in the person of a teacher taught. Knowing his material, and wielding it much as the potter wields the clay, he occupied for his church a position decidedly advantageous; and the result shows that he has not failed to profit by it.

"In nothing that we have said is it to be supposed that we are in wrath at their manifest success. Of course, we have no patience with the spirit of Phariseeism breathed forth in the report of the Committee on Church Work in the South. Nothing that the typical Pharisee of the New Testament said excels it; but for the work itself of these, our companions in the kingdom and patience of Jesus Christ, we entertain the highest possible respect; begging, however, the privilege of suggesting that next year's report be not so strenuously self-complacent.

"And now we repeat what we have so often said to our brother ministers, especially of the South, where they are brought in contact with this energetic body of men: Know, once for all, that the Church possessed of the best cultured heads and the best cultured hearts, is to win. That we are infinitely stronger in numbers to-day than are the Congregationalists, argues nothing for the future.

PACIFIC SCHOOL OF RELIGION

It is with churches as with everything else, the fittest survives. If African Methodism prove to be that fittest, it will survive. If not, it must inevitably pass away, and only be remembered as a thing of the past. To be the fittest, it is required that she banish all ignorance, all immorality and superstition from her midst. This must be done, let the cost be what it may. Thin out the ministry of the church until there shall not be found an ignorant man nor a bad man in the ranks. Thin out the church itself. Expel the vicious. Drive out the notoriously bad. Have a clean church. Let such steps as these be taken, and African Methodism will have a future that will be to the glory of God and the best interests of mankind. But if she draw back, let her remember that God can take no pleasure in her."

IGNORANCE OF THE NEGRO QUESTION.

From a paper read by W. N. Armstrong, Esq., before the Yale Alumni Association of New York in January, as printed in *The Present Century*:

There is an astounding ignorance in the North regarding the conditions and relations of the blacks and whites of the South. The North in full control of the National Government for many years, has had before it a vast and complicated problem in statesmanship. Instead of working at it intelligently, it has lost itself in a fog of political prejudice, and is not ready at this late day to take an honest look into the matter.

For the last fifteen years what have we known of the South, especially of the blacks? What steps have we taken to ascertain the actual truth regarding four millions of negroes whom we suddenly railroaded into our political system? When the General Government wished to obtain facts concerning the geological, botanical and mineral character of the Western territory, it sent out experts skilled in examining, testing, classifying and surveying. These men were kept in the field for years, and their reports fill a score of volumes, and now we know something about the plains and the mountains. For the intricate social questions of the South, that vast tract of unknown land, that section of the Dark Continent in America, we have neither expert or surveyor, or intelligent process of examination, though the demands for accuracy in social science are as imperative as in physical. Visiting statesmen have been there. But was a visiting statesman ever known to report a fact which hurt his party?

Northern men who are in the South for the purpose of getting office will not tell the truth, because it may bear against them. Southern men, as a rule, do not report the real facts, because they are prejudiced. Northern men who have become prosperous in business at the South, long since discovered that silence was golden, and their lips are sealed to the public. The testimony of the blacks is the most unreliable of all for reasons which will be given hereafter. The poor Northern men who have failed to make a fortune in the South have a grievance, and cannot be trusted. It is upon the newspaper correspondent that the North has relied mainly for information. But he is always under limitations. One of them (whom you all know by reputation) said to me—"We correspondents are not sent here to find out the actual truth, but to support the theories of the papers which send us. It won't do for me to say in my letters that the nigger is to blame, when the editorial columns of my paper say the white men are in the wrong." The newspaper makes its theory first, or it inherits a theory, and then sends out for facts to fit it. Does not every one know beforehand how every daily paper in this city will treat any given political event? The best sources of information regarding the blacks are

his educators. These men, all of them from the North, know something about the negro. Though little enough as yet, Congress has never asked these teachers to tell what they know about him. Facts regarding the lives or the motives of men are not obvious. The newspaper correspondent cannot reach them in an hour, or even in a year. I have been personally familiar with a number of events in the South. I have never known one of these to be correctly reported. Has any lawyer of this city ever known one of his cases to be reported accurately in the daily press? Truth seems to be in a deep well everywhere. The *Herald* says Edison's light is a great success. The *Nation* is doubtful about it. An electrician of rare skill tells me it is a humbug. If we cannot get at the truth about matters near at home, what shall be expected regarding matters in a distant section of the country?

The Republican believes what his newspaper tells him about the South, and the Democrat does not believe it. They never unite for investigation. The historian will say hereafter that the real outrage was in our criminal neglect to ascertain the truth. It is easy to see that it is supremely difficult to get at the facts about two races jostling together, like huge vessels thumping and pounding against each other in a rolling sea.

Last year the negro paper in Charleston, South Carolina, advocated the election of a Democratic mayor. The Republican papers had no use for that fact. It did not indicate the existence of outrages. It was rather in the line of what Tyndall calls the tragedy of science—a beautiful theory killed by an incontrovertible fact. For two years the Democratic party of Georgia has been so broken up that as many as six or seven independent Democratic tickets in local issues have been in the field in many counties, and the white candidate, who has captured a negro vote, sees to it with rifle and revolver that no other white opponent interferes with that black vote.

Facts like these occur by the hundred in Southern politics, but the Republican press ignore them. The Northern men who are educating the negro regard Captain Thompson, superintendent of public schools in South Carolina, as one of the most efficient men of the South in extending negro education; but the *Tribune* calls him a bloody-shirt orator. The negro teacher is at present his best friend, and his evidence about the whites should be credible if not conclusive.

AN ILLUSTRATED PRESS.

We have received two communications lately in regard to the importance of the Press in the education of the colored people—one from an esteemed friend in the West, urging that other institutions should follow the example of Hampton and Talladega in publishing papers. We are not sure that this is altogether desirable. There must be many favoring conditions to make it a success; otherwise there is a certainty of pecuniary loss and wasted effort. The other letter is from an English missionary in the West Indies, who thus states the case as to the value of periodical literature to supplement the influences of the church and the school:

"There remains, as a means of elevating and advancing the colored people, the Press. The periodical Press has been of untold service in promoting the civilization of the English and American white laborers. It has come into their homes, arousing them, week by week, with fresh power and stimulus. It has filled their homes with pictures of beauty, which delighted themselves and their children, and taught them, indirectly, (and therefore most effectually,) lessons of thrift,

neatness and refinement. Every picture of a clean, neatly-dressed child, of a well-kept home, of a happy fireside group, etc., etc., carried its lesson and left its impress, suggesting imitation, and stimulating efforts for improvement.

"Now, what periodicals are there in the whole wide world that will thus encourage, stimulate and arouse the colored people? Not one. I have not met with any English or American publication at all suited to their needs. It is a common remark of the people here, when asked to adopt some reform: 'That will do for *white* people; but it is not for we.' And if the *British Workman*, or any similar paper, is placed in their hands, it but intensifies this feeling. The contrast between themselves and white people is constantly before them. Week after week they will see pictures of pleasant homes and scenes in home life, and in every case these are connected with the home of the *white* man. If, by chance, some colored face is shown, it is as a curiosity, like a Modoc Indian, a Chinaman or a Zulu.

"What is urgently needed is something that will meet the needs of colored laborers, in periodical literature, as the needs of the white laboring classes are now met. I think that there should without delay be established in America some new periodical—or some periodical now established should be so modified in the manner of conducting it—that, pursuing the broad lines of humanity, would secure two things:

"1.—In the illustrations, the manhood of the colored man would receive recognition, and *his* home, *his* children, incidents of *his* life, would appear from time to time, in such way as to convey to all colored people a feeling of emulation, a hope and inspiration, stimulating them to achieve better things for themselves.

"2.—In the letter-press, care would be taken to avoid those figures of speech which carry with them an implied degradation of the colored people. To illustrate, what is 'foul' would not be made synonymous with what is 'black.'"

There is certainly sound reason in the above suggestions, and it would seem that good results might follow the proposed plan. Just how it is to be done is the question. The paying constituency of such a paper would probably be too small to make it a matter of mere business enterprise. Perhaps to some one the good to be accomplished may seem large enough and direct enough to warrant the needed outlay of thought, time and capital.

ITEMS FROM THE FIELD.

Raleigh, N. C.—Great religious interest is reported throughout the city. Our little church is sharing in the great blessing—church members are being revived and others are inquiring the way of life.

Woodbridge, N. C.—During the last two weeks we have had a remarkable outpouring of the Spirit. On two afternoons we have had to suspend the school exercises on account of those weeping over their sins. Some little ones will not leave the house till they feel forgiven. Almost all are from the Band of Hope. The older ones look on in surprise at such a work among the children. Some have tried to stop their children from praying, but they could come to school and pray, or go out in the woods till they were converted, and then they couldn't help it. We have a daily prayer-meeting in the school-house, in which all take part. Sometimes we have open meetings for the children. We have nightly revival meetings, in which the children are taking hold as far as it seems advisable.

Later.—One Saturday, four came to tell us of sins forgiven. Since then, for

three weeks, almost every day has brought one or more, till about thirty have believed, and several others are anxious. Most of these are children; a few are pretty small. To-day some of them have been praying, all their spare time, that they may be able to hold out to the end.

It is a time of struggle here. People are so poor as to hardly have enough to eat of the poorest fare, and clothing is pretty scarce. No capital in the place. They spin and weave their own garments, even to the thread.

Macon, Ga.—Bro. R. arrived on the 23d of February, and we began our special meetings the next night. We had several extra prayer meetings the previous week, when much earnest prayer was offered for God's blessing to come upon us. All things seemed to be in readiness, the brethren of the church are already quickened, and the meetings have been very encouraging from the start. The members have taken hold with commendable zeal, and seem to be thoroughly united. The meeting last night (March 3d) was almost a Pentecostal season. There are fifteen or twenty inquirers, of the most hopeful class of young men and women, and some intelligent middle-aged men. The work is quiet and deep, without noise or nonsense, and seems to be spreading every day.

Selma, Ala.—When I last wrote, I think we were anticipating the week of prayer with hope of some awakening. We observed the days with very good attendance and very good results in quickening members, still the expected ingathering of souls has not been realized. Otherwise we think the church is in quite a flourishing condition. Since the week of prayer, we have sustained three or four cottage meetings every week, with good results, and with the Literary Society, sociables, ladies' weekly and monthly meetings, and regular prayer meetings and teachers' meetings, we have managed to keep quite busy.

GENERAL NOTES.

The Indians.

—The House Committee on Indian Affairs has agreed to a bill which proposes to place all that part of the Indian Territory not set apart to, and occupied by, the Cherokee, Choctaw, Chickasaw, and Seminole Indians, under the jurisdiction of the United States District Court for the District of Kansas, held at Fort Scott, in respect to the crimes of murder, manslaughter, arson, rape, burglary and robbery. The exemptions, above stated, are placed by the bill under United States District Court for Arkansas. The bill further extends the provisions of the laws of the respective States wherein are located Indian reservations to the reservations themselves.

—A bill is now pending before the Indian Committee of the House, upon which Governor Pound, a member of the committee and an enthusiastic student of the Indian question, has made a favorable report, providing for a number of Indian schools similar to that at Carlisle; and it was in this connection that a visit of inspection was recently made by Secretary Schurz, several members of the House Committee on Indian Affairs, and two members of the Board of Indian Commissioners. Besides the general advantages to result directly from education of Indian youths, it is represented in support of the measure that the presence of a number of children from each tribe at schools in the East will be a most efficient guarantee of good behavior on the part of the tribes.

It would seem, judging from the meagre opportunities for inspection offered

by a single visit to Carlisle, that the movement promises to be an effectual aid, if not ultimately one of the chief instruments, in settling the vexed Indian problem. If, however, only a part of that which is expected is actually realized, still it will have been a very profitable venture, both for the Indians and for the Government.—*N. Y. Tribune.*

Africa.

Extract from a letter received by the London Missionary Society:

—"Food continues cheap and plentiful; the market is a great blessing—it fluctuates frequently, but the cause can generally be seen; a recent rise in prices was caused by the sudden arrival of several caravans of ivory from Manyuema. We are doing a little better with the garden just now. One of our new men formerly worked in an Arab's garden, and under his advice and care we have onions now coming up, and some of the seeds from Cape Colony are showing signs of life. We have a good plot of sweet potatoes. The vegetable called nyumbo—mentioned by Livingstone as being very wholesome—is now procurable in the market; we find them very good and much like potatoes; in shape and size they are like good-sized long radishes with blunt tails; in colour and texture like English potatoes, but stringy outside. Good beef is not procurable. Fish, fowls, and goat's flesh are plentiful; also eggs and butter.

"Having a good supply of sugar we have tried preserving, and succeeded very well with lemon marmalade and jam of bananas and guavas. Mr. Hutley has acquired the art of bread-making, and we occasionally have an excellent loaf. We both find the maize meal wholesome; it is capable of being made into a variety of puddings. If I were asked of what I am in want in the shape of food, I would say, first, cabbages; second, rhubarb: and lo, only to-day, Mr. Hutley tells me that some Savoy cabbage seeds are showing signs of life! So we may yet, with care, obtain several of the English vegetables, which beat anything in this country, with all its luxuriance.

"Wheat planting begins in a few days, at which we shall also have a try. I think it probable we shall be able to procure 'whole-wheat meal' from Unyanyembe in the season at a reasonable price. Men who know the roads in the forest go to Unyanyembe in eight days; this seems to us very near."

THE FREEDMEN.

REV. JOS. E. ROY, D. D.,

FIELD SUPERINTENDENT, ATLANTA, GA.

VIRGINIA.

A large Ingathering.

MISS M. A. ANDRUS, CARRSVILLE.

Reading in the "Missionary" of the work done in the South, it came into my mind to tell you of a work of grace here. Nearly all of our Sabbath-school are converted. From sixty to seventy have been baptized and received into this church, and since the 1st of September the pastor has baptized 150. I have never before labored in a Sabbath-school where I have felt so manifestly the Spirit accompanying the word. It seemed to sink deep into the hearts and take root there, and a harvest of souls is the result. The pastor thinks the converts were more intelligent than

usual, and he imputed it to the instruction they had received in the Sabbath-school. My method of instruction is, to expound the Scriptures verse by verse, as read by each scholar, making special application to each one individually, and so each one feels as if he had a portion.

Sabbath before last, I had the blest privilege of seeing forty-three of the converts all seated together in the front seats, and it was to me an affecting sight. All ages were represented there from the little child to the man of grey hairs.

I spoke to them of the joy it gave me to see them occupying such a position, and of the joy to the angels of God over them, for if there is joy in heaven among the angels over one sinner that repenteth, how much more joy over such a number as I saw before me.

I read to them, "A charge to those who have just joined the Church," sent to me a few days before by Samuel B. Schieffelin of New York, which seemed providentially to have come at that time. They all listened with profound attention and seemed much interested, and I trust a good and lasting impression was made upon them.

After the reading, I presented each one with a copy of the *Charge*, as it was in little book form, with which they seemed to be much gratified.

NORTH CAROLINA.

Facts About the Taught and the Teachers.

MRS. ALFRED CONNET, McLEANSVILLE.

We have been here seventeen months. During this time I have refrained from expressing myself in regard to the negroes and our work among them. Every day we are more and more convinced of their deep degradation; in fact, it is entirely beyond anything we had imagined.

They seem to be guilty of the whole category of sins, but, perhaps, their untruthfulness is most prominent. We cannot have a self-reporting system in school, but there are some noble exceptions to the general rule.

The most pitiable objects are those women who have families, but never had husbands. One such woman last fall told me that she was going to gather "shoemake" (shumac) leaves that week, and get her a pair of shoes. Saturday afternoon, she stopped on her way home from the store. "Well, Aunty, did you get your shoes?" "No; Mr. F. showed me so much purty caliker that I bought me a dress." She already had about a dozen calico dresses. "But what will you do for shoes?" "I don't know; but I prays to the good Lord to keep me from getting sick when I get my feet wet." I guess He heard her, for she is well. In contrast with this, the woman who washes for us saves up her wages and buys just what she and her child really need.

The women have not made as much advancement as the men; but there is good reason for this. They have gone to the field as regularly as the men, and have had their cooking and housework to do; and, in addition to this, they have borne a child every year or two. When they come to church they have these small children to care for. They were pleased when they learned that the "new minister" was glad to see them and their babies. It is hard to hold their attention, they are so tired, and have so much to think about what they shall eat and wear. We wish we could do them more good; but we must turn our energies principally to the young.

Sin and temptation beset the young girls on every side, and, alas! too many of them yield. One asked me in regard to that terrible, nameless crime. I told her that the life of the child was just as sacred before birth as after birth. She said that the crime was quite common here. Mr. C. has since preached against it.

Faith in God is very strong in some of them. One dear Aunty, who has a very large family, and much to do, said: "When I feels so tired, I just ask the Lord to give me strength to finish this washing, or whatever I am doing, and he does it." Her husband is our Sunday-school Superintendent, and their children are the best educated of any in the neighborhood. This family belongs to three races—white, black and red—the latter predominating.

Some of the people seemed to get the idea that we were so anxious for their children to attend school that they could dictate to us, and they encouraged their children to rebel against necessary government. One girl who ran away from school wrote a note acknowledging her wrong and asking forgiveness; of course she was gladly received back. Seven young men and two girls are doing their own cooking so that they can remain longer. Five others are paying board.

We have some very dull scholars. We have some bright ones. One young man, fourteen months ago, did not know his letters. Now he reads in National Third Reader and United States history, has commenced grammar and geography, and is in fractions in arithmetic. One pupil, who is a minister, is over thirty years of age. Three other scholars are twenty-nine. Nearly all the larger ones are teachers, or are preparing to teach. I think they will do much good for their people.

I may be mistaken, but it seems to me that the negro does not investigate or reason much, but acts according to his feelings. Even the babies do not tear up their playthings to see what is inside of them.

They are full of signs and superstitious notions. Our little girl, Addie, showed a very small hen's egg to some little girls. One of them said: "My mother never allows us to take one into the house, it is bad luck; but it is good luck to throw it over the house, and we always do that."

Mr. C. and I both teach six hours per day. Sometimes after school we take the carriage and go to see some sick person. Last week we went three miles to see one poor sick woman, who has lost the use of one eye and is nearly blind in the other. She is a great sufferer, but said, "My many afflictions and tribulations bring me near the Lord, and I am so proud to see you all." Last Saturday we went four miles to see an old man who is probably on his death-bed. He was sixty-three years a slave, is a Christian, has united with the church since we came, and said that if he never met us here on earth again, he hoped to in heaven. We sent him some food suitable for him.

We see so much destitution that we can't help giving until we feel it. We do almost entirely without butter, and frequently without sugar. We live very plainly, but contentedly. One man told in church how much good it did him, when Mr. C. visited him last summer, and assured him that his child was not past recovery. It was a long ride of fourteen miles on horseback under a burning Southern sun; but it greatly encouraged these humble Christians. They are so ignorant that when they get sick, they think somebody has poisoned them. They do not seem to have any confidence in each other. One young woman, who spent five years with Miss Douglass, assured me that she would not take medicine from a colored doctor, if he was ever so well educated—"Because I am afraid he might be mad at me and poison me." It seems discouraging when years of good training fail to eradicate such silly notions.

We are in a Ku Klux neighborhood, twenty white families within a mile of us; but only three of these have ever made us a social call.

Our children have no associates. I am

glad that there are six of them and not just one or two.

We are obliged to keep one of the older children out of school to take care of the babies, aged two and four years. I think it would be a sin to leave them in the care of any of these colored people, the greater part of each day. They are so ignorant and sinful and superstitious, that I am sure they would poison their young minds. Perhaps that is the reason the Southern people have given so much trouble, they have had such ignorant nurses.

Our Sunday-school is large and doing well. We have large classes because we have so few competent teachers; we are trying to train others. Church services are well attended. Our work is made up of lights and shades, but we like it, and thank the Lord that He permits us to be humble workers in this part of His vineyard.

GEORGIA.

A Struggling Church—A Growing Temperance Work—Hindrances.

REV. J. R. McLEAN, NO. 1 MILLER STATION.

The school is doing well. I have enrolled 67 now, and have larger scholars than at any time before. The Sunday-school is growing in numbers and also in interest, and its work has had great power over the people here for good.

The church has been pulling together quite well, and has raised towards the work here about $30. A number of the people are not able to do anything, for they need some one to help them to get bread. None have joined the church this year thus far; still I hope to have some come in before the year closes.

We have our house all ceiled inside, and now we are trying to get it painted. I *do* wish we could find some one to give us some singing books, both for Sunday-school and church. We have only three that we can use in worship. I like the "Songs of Devotion," but then anything else will do if we can get that.

The Temperance Society is doing good, but there is room for it to do much more. At our meeting last Sabbath, five joined us. The band numbers now about 50. Some, as might be expected, have broken their pledges. I find it is those who are trained in our schools, and those only, that take hold of our principles.

O, if more could be done for the children, and for a larger number of them, there would be some hope for the race yet! What can be done for them?

The white people are doing nothing to help them, as I shall tell you when I get to it. But the old ones find it hard to leave off the habits of slavery, which have been going on so long that they have taken deep root, and how they are to be dug out I cannot tell. But will not our Heavenly Father overlook many of these wicked habits!

Our church grows slowly because we are trying all the time to get the people out of their old ways, which most of the people like best, and so they are held by the other churches.

The large rice planters are doing nothing for them, only to keep them on their farms and get all the work out of them they can, and pay them as little as possible for their work. How is this done?

By giving them great feasts on the Sabbath. At these feasts they have the colored people come into the big house (this means the white people's house) and shout for them, as it is called here, but I call it dancing. They are given ginger snaps, rum and wine. This kind of a party, or feast, or shout, was given last Sunday (they are called by all these names). I am told that the colored people on a certain plantation ate two boxes of ginger snaps, and drank two gallons of wine and four gallons of rum. They have them on the Sabbath so as not to stop the work.

This is the way they hold them. I said in my haste last Sabbath, if the

white man was to tell them that on the other side of Hell they could get as much rum and wine as they could get free, many of them would try to cross over. Many of them have given up all they have for it, and will go anywhere to get it. This is awful, but it is the truth. Our work will tell in the end in saving those that believe. Please excuse my rough expressions, but this is not half like it is. I am not able to tell just how the people do act here; still they are my people, and I must do all for them I can. Pray for me, that I may have courage to do my part of the work.

A Lady's Sunday-School and Missionary Work.

MISS C. B. BABCOCK, MACON.

My infant class in Sunday-school has grown from five to forty-five since I came; and, as I visit all my scholars, it keeps me busy. Monday afternoons I give to practising music in the Sunday-school; Wednesday, we have our school prayer-meeting; Thursday, a mother's meeting, for prayer and conversation. This last has always been an interesting feature in my labors among the poor, and I trust it will be so here. Friday evening, I have a meeting for Bible-reading and prayer in the cabins near by. The reading is greatly enjoyed by the people. Sunday evenings I usually spend in the same way. Saturday, at 2 P.M., I have the sewing-school, numbering seventy-five, and weekly increasing in numbers and interest. The mothers are delighted, and the children not less so. As the entire burden of the work rests on me, with no white help, you can see that my moments at home are all occupied with cutting and basting. I have finally succeeded in getting some colored teachers, and may, in time, have help in preparing work. I try to visit the homes of all the scholars, that I may know their condition and needs. This is one of the very best means of access to the people, and helps to fill up the Sunday-school with needy ones. I feel as much at home as if I had always lived here, and can go to any part of the city with perfect ease. I have visited Vineville, Unionville, East Macon, Tybee, Sandy Bottom, etc., the suburbs of the city.

There was one dear old colored aunty here who was sick for months, but always so tender and thoughtful of me that my visits were a comfort and even pleasure. She went home last week, after a blessed death, singing with her last breath: "I'se passed over Jordan! Hallelu! Hallelu!" I wouldn't have believed that I should miss her as I do. I don't find many like her.

I feel very grateful for the barrels that I have received; I have received one barrel from Boston, a cask and barrel from Newburyport, one from Wentworth, N. H., one from Chicago. I have written letters to nine different Sunday-schools, and keep up a constant correspondence with my own church and Sunday-school, also with the Ladies' Society in it. This was at first a burden to me, but it becomes easier and more of a pleasure. I find I have made 150 calls during January, and though this is not a large number, still it implies a great many miles of walking. I often can make but one or two calls in half a day, the distances are so great and there is no way to ride. I have spent a great many hours in teaching children their A B C's and reading to them. I carry primers with me and find plenty of teaching to do.

A Communion Season—District Meetings.

MISS E. W. DOUGLASS, McINTOSH, LIBERTY CO.

It was our Communion Sabbath and eleven united with the church, one by letter. Five were baptized, four by sprinkling, one by immersion. While a few went to the water to witness that ordinance, the many gathered in the church for a season of prayer, and I think that hour gave tone to the services of the

day. I have seldom, if ever, seen so much quietness and seriousness in so large a gathering of this emotional people as there was that day. I refer to the greetings after the close of the service. There is usually much loud talking and laughing. The lesson of the morning hour was that they should not forget that the object of the Lord's table was not to draw a crowd together to meet one another, but to meet the Lord and "remember" Him, and the chapter read and explained by the pastor when he returned from the water led our thoughts to the Crucified One. Three of those who united with the church professed conversion during the week of prayer.

As the members of this church are so widely scattered that it is difficult for the pastor to visit them often, they are arranged in seven districts, each having its "watchman," whose duty it is to sustain district prayer-meetings and to report to the pastor any thing needing his attention. I have attended one of these district meetings, and hope to attend at least one every week.

Church and School must Work Together.

REV. S. E. LATHROP, MACON.

During the last session of the Georgia Conference at Savannah, a debate took place on the subject of the church and school work as of necessity going together in this Southern field, which impressed me deeply. It was mainly carried on by the young colored brethren, both ministers and laymen, and in matter and manner showed that they knew whereof they spoke, and were deeply impressed with its importance. Any person who may have doubted the vital necessity of the school to the church work here, would surely have been convinced by the earnest arguments of these brethren, most of whom came to the church through the educational department of the mission work.

Said one young preacher: "The school is the primary department of the church. It trains the children and youth to think, and hence to accept of a thoughtful religion like ours, instead of the mere shouting and emotional style to which the ignorant and untrained cling. The true religion is one which teaches us to love God and our neighbor supremely, and this can be done best by the intelligence which comes only through the school training."

Another said: "Our people never had any mental training, or any encouragement to think for themselves, and did not know how, until the A. M. A. schools awakened these powers. We, as a race, are not naturally a reasoning people. We are too much governed by impulse, by emotion, by instinct, by passions, and too easily offended, with little self-control. Slavery was a very poor mental discipline, and when freedom came, there were many extravagant ideas and ignorant impulses that led the people to extremes. The utter lack of public schools for our race made us at first prize most highly the advantages offered so generously by the A. M. A. Afterward, as the slumbering intelligence slowly awoke, we saw not only the intrinsic value of education, but we were more able to appreciate the kindness which suggested the sending of these faithful teachers and missionaries. Gratitude prompted us, in many cases, to break away from the old superstitious churches, and growing enlightenment helps us to see more clearly the superior advantages of an intelligent religion. The consecrated teachers of the Association have many of them done grand missionary work, although very few of them are open to the charge of sectarianism. Congregationalism, by its broad, liberal, unsectarian policy of churches and schools, has done a vast amount of good to all the other denominations. They are being leavened more and more by true intelligence, and the ancient foundations of ignorance and hierarchy

are slowly giving way. Upon their ruins shall arise more beautiful temples to God, more enlightened worship, more worthy conceptions of daily life and religious duty."

Another speaker claimed that "The day-school brings about sympathy of the day scholars with the church and Sunday-school work. The religious exercises of the schools cause the impression that there is a soul as well as a brain to be trained. The knowledge that the teachers are universally engaged in Sunday-school work, by the very law of cause and effect, calls attention to that work also. The sympathy that always exists between the preacher and teachers, and the hearty interest in the children that is shown by the ministers, cause both parents and children to think that the work is all one, as it really is. New England 'blossoms as the rose' to-day, because the church and the school-house have always been built together, and in their mutual work are as inseparable as the Siamese twins. May the day hasten when it shall be so in the South."

The young delegate from Atlanta said: "The first church of Atlanta is the outgrowth of the Storrs School, whose devoted teachers have always sought after the spiritual as well as the mental welfare of their scholars. They have been true missionaries and worthy co-laborers in the Gospel with the pastors of the church."

A young preacher, who is also the successful teacher of the day-school in his parish, said that "The training of the school children to be punctual at the morning roll-call, teaches also the very necessary habit of punctuality at church, in which our people are so deficient. The promptness, the discipline of order, cleanliness, good behavior and attention, which is taught in school, has also a corresponding effect in the church services. If our people were educated and enlightened, perhaps the church could get on without the school; but in their ignorance they must be taught to think, before they can get a right idea of Bible religion. The intellect must go with the heart, preparing the way for the coming of the Lord. Superstition is still a formidable enemy in our church work, and nothing but sanctified intelligence will ever defeat that adversary."

Said another delegate: "I came into the church through the night-school. I was working hard all day and could not attend day-school, but went at night and studied as well as I could. There I first heard of the Congregational church. I found by inquiry that it was a church which had been very active in the anti-slavery times, and believed in free speech, free schools, free churches and equal rights in church and state. That attracted me, and I inquired more, until finally God forgave my sins and I united with the church. I love more and more the freedom and fraternity I find, and I believe in the church, which makes so much of schools, and has educated so many of my people."

Said another: "The church must go with the school, because education alone only sharpens the mind for greater mischief. In the very nature of things, every school teacher ought to be a true Christian, to exert a Christ-like influence in the school, to encourage pupils to attend church and Sunday-school. The teacher's power is greater over scholars here than in the North."

Dr. Roy spoke of the many mission Sunday-schools and churches which had sprung up around Talladega College, the result of labor by the Christian students. He also recalled the history of the mission schools in India, which, on account of some complaints, were at one time given up, to the great detriment of the missions.

This is but an outline of the remarks made upon this important subject, which would have cheered the hearts of all

philanthropists to hear. The decorum and general manner of expression throughout would have done honor to the most dignified deliberative body.

ALABAMA.

Notes from Marion.

MRS. GEO. E. HILL.

Sundays are our grand working days. As we have services morning and night, the afternoon is left free to meet the people in other ways.

Sometimes the women come to the "Home" for a prayer-meeting, or the little children come in to hear Bible-stories told or read. Sometimes I have a Bible-reading for *boys*. They come, bringing their Bibles, and pencil and paper, and I read them some of the precious verses marked in my own Bible, or choose some story like that of the Shunamite, which they are not familiar with.

Many of them read imperfectly, and so lose the full meaning of the words, and we find that the "old, old story" becomes new and strangely sweet as we read it aloud to them, with fresh emphasis and expression.

An old man once said to me, "If I had a hundred dollar bill, I'd give it in a minute if I could read the Bible."

Last Sunday, I invited several boys to come and see me. I seated them round a table, and gave them eight or ten copies of "Life and Light" and "Missionary Herald" to look over. Choosing for my text the *pictures*, I talked an hour with them, and selected an interesting fact or incident for each one to give that night at our monthly missionary meeting.

A fine, large missionary map has been donated to the church by the Sunday-school in Weymouth, Mass., which is very useful in showing the people the great world, about which they know so little.

The girls' sewing-class has sent $38 to the Mendi Mission.

Our Sunday-school numbers about eighty, and is the pleasantest and most orderly school I have seen at the South. The children come to their classes neatly dressed, after the Saturday's washing and ironing, and give quiet attention during the hour. We find blackboard illustrations helpful in fixing the thoughts of the lesson. One Sunday, twenty maps of Palestine were handed in, in connection with the lesson.

The Sunday-school concerts are a special attraction, and are attended by many from other churches. At our last, several prominent white citizens were present.

We wish our friends at the North could see how well these colored children carry through the Bible Exercises and other recitations.

Every Monday at 4 P. M., the women meet at the "Home" for an hour of prayer. They have no clocks to tell the time by; but as most of them live in sight, I hang a white flag on the gate-post, fifteen minutes before the hour. We call this our "Gospel flag!"

The prayers of these women are marked by an unquestioning trust. They ask directly for what they want, without getting entangled in the formalities of more educated Christians, and they evidently feel that they speak into a listening ear.

Their faces often beam with pleasure as they hear the reading of the Bible. "What a glorious chapter this is!—it *feels so holy!*"—one of them said.

They need these hours of prayer, for life with them is hard, and pinched, and poor, and in their small houses of one or two rooms, full of little children, washing and ironing, and cooking, these mothers have no "closet" where they may shut themselves in for communion with Jesus, and get patience and strength for the day. But are not their prayers heard, as they stand by the tub, washing for the rich?—or bend over the cradle, in which, for some, there is always a baby

—or cook the meal, which to us would seem so scanty? A woman once told me, that in slavery times, she went down in the garden, among the butter-beans, to pray—and there she had such a season of joy, that when she came in, and took her place at her master's table, to brush away the flies, "'pear'd like glory was in de fly-brush!"

For the last five months, we have had an afternoon school for children under 14 years of age, here at the "Home." A large room on the back gallery was fitted up for them, and here twenty-five children come every day and are taught from 1 to 4 o'clock.

Besides the ordinary book lessons, their young teacher instructs them in good manners, neatness and simple fancy-work, and gives each day a half-hour talk on birds, plants or animals, illustrated by pictures on the black-board.

The children are quick to learn and eager for all kinds of information, which they take home and repeat to their parents, when the work of the day is done.

Some of these parents who cannot even read themselves, are "proud" to hear their children talk intelligently about Washington, or Napoleon, or Henry Bergh.

This is our third winter among the Freedmen, but we feel that we are just learning how to be missionaries, and how to get at the people, and meet them in their great needs. Are we happy in our work? Yes; happy and content. Even in our "small corner" we have the Master's presence, and feel it a privilege to work among His lowly ones.

MISSISSIPPI.

A Brother's Devotion.

MRS. G. STANLEY POPE, TOUGALOO.

When we first came to Tougaloo, two years ago last fall, we found a young man who had been here a few days, Frank H——. He had run away from his uncle, because of his cruelty to him. He was then about nineteen years old. He was anxious to get an education; and although he had not a cent of money, he proved to be such a faithful boy, both at his books and at work, that with but little help he managed to earn his board and pay his way in school. He had been a very wicked boy, but Christ wrought a great change in him, and before the year closed, he became a most conscientious Christian.

He remained right here, working on the farm during the summer, and studying when school was in session, until about two months ago, when he left and went to work. He had often spoken of a sister who was still with his uncle, and he was anxious to get her away, and have her in school. A little over a week ago, he received his pay for his work, and went to get his sister. He tried to persuade his uncle to let her go, but he would not listen to it, and said she should never leave him. Frank found out from her that she was greatly abused, and that she wanted to leave and come with him. She is not more than fourteen years old, and small for her age, but when Frank found her she was burning brush and helping to clear up new land. Her whole work has been in the field, plowing and hoeing, picking cotton and "pulling fodder."

Frank finally made up his mind to "kidnap" her; so a little after dark, when she was feeding the mules, he told her his plan, and they left at once for the swamp, as it would be less easy to track them there. After going through that, they walked till nearly midnight to get to a railroad station farther away than the one they usually went to, as Frank knew his uncle would be down there in the morning to find them. The girl, whose name by the way is Leah, had no clothing on except a cotton dress and a bit of an old shawl over her head; so, early in the morning,

Frank went to a store and got calico for two dresses, and hired them made, both being finished (after a fashion) by night, he paying a dollar apiece for the work. He also bought her some shoes and a few other things, and a little after dark they took the cars for this place, arriving here about midnight. Frank stayed over the Sabbath, and then went back to his work to earn money to keep her in school. He said to me, "she's all the sister I've got, and I want her to do well." She did not know a letter, but she is quick and bright, and during the few days she has been in school she has done well; she knows nothing about housework, but is willing and tries to learn. I asked her yesterday if she knew about God. "Not much." "Have you ever been to Sabbath-school?" "No." "Ever been to church?" "Twice." "Do you know about Jesus?" "Never heard of him."

Oh, Christian women of the North! do you need to go to India or Turkey to find heathen? I assure you, Leah is not an isolated case; she is a fair sample of thousands in the South.

Your "Woman's Board of Missions" is doing a good work for God and humanity. I would not under-estimate its value; but while you are responding so liberally to the calls for help from afar, are you not forgetting this work of no less importance which lies nearer to you, the work of giving Christian education to the despised and degraded colored women of the South?

We are very sorry to have Frank out of school. He can not afford it, neither can you afford it, for if he could be in school for one or two years longer, he would make a very fair teacher for the country schools.

He hopes to be here next year; but if he has to clothe himself and his sister, and pay seven dollars apiece a month for their board, I don't see much chance for him. Does any one feel called upon to take the responsibility of her board bill?

Report

Of the State Superintendent of Public Education to His Excellency Governor J. M. Stone, and the Honorable Legislature of the State of Mississippi.

TOUGALOO UNIVERSITY.

This institution, under the direction and control of the American Missionary Association, is doing a most excellent work in the education of the colored youth of the State. For a number of years after its establishment an annual appropriation was made by the State, supplementary to the funds contributed by the Society, and a Board of Trustees was appointed on the part of the State. This Board still exists; but inasmuch as the last Legislature failed to make appropriation for the University, and as the property belongs to the Missionary Society, it would appear to be useless. The Principal, writing on the 20th of December, 1879, says: "The improvement in the school is very marked. This is seen in the general training of students, in the greater number who are desiring to complete the regular course of study, the increased number in attendance in the higher grades, in more frequent visits from patrons, and by the friends it is making among the whites where our students have been at work.

The management of the institution is admirable, its teachers are superior, and everything connected with it is in excellent condition, as I have had occasion to learn from personal observation. As a recognition of the good work being done by the American Missionary Association in the education and elevation of the colored people of the State, it is recommended that a liberal appropriation be made, that it may be rendered still more useful."

J. A. Smith,

State Supt. of Public Education.

LOUISIANA.

Revival in the Central Church—Theological Department—Church Dedication.

REV W. S. ALEXANDER.

The hope expressed in my last letter that I might have glad tidings to send you, has been fully realized, and it is my happiness to record one of the most precious revivals in the history of the Central Church. I do not forget the history of the past four years, and the seasons of spiritual awakening through which the church has passed. The present movement differs from the preceding, if at all, in a more intelligent grasp of the truth, and in a deeper spiritual tone. The past summer was a time of preparation for the scenes that were to follow. The Revival was the constant theme of conversation and prayer. It was the one burden upon their hearts. Sunday, January 4, the first day of the week of prayer, was marked by evident signs of deepening interest. On that day, eight were received to the church, of whom three came on profession of their faith. For twenty-seven consecutive evenings, we met in our lecture room. The Gospel was preached with directness and earnestness. A "church in earnest" took hold of the work and pressed it forward. Beginning with an audience of 75, the numbers in constant attendance rapidly increased to 200. The interest suffered no diminution to the last night, when six came forward to the "mourners' seats" with the cry, "Pray for us." Some continued in an anxious state for two, three or four weeks, while others, coming in from motives of curiosity merely, were stricken down by God's Spirit, and as quickly brought into the light and liberty of believers.

An old man of 70 years was brought into the Kingdom, and is as happy as the youngest convert. Another, much in political life, and who publicly said, "I have been an awful sinner," seems now to be a reformed and converted man.

Four of our University students have joyfully professed Christ.

While incidents occurred daily which touched our hearts, and added to the tenderness and deep solemnity of our meetings, they cannot of course be faithfully recorded, and I do not attempt it.

Let me say that there was no undue excitement, and not the slightest approach to merely physical and emotional demonstrations. The work was too intelligent, too spiritual for that. In prayer, in song, and in appeal, human agency was forgotten, and the converting power of the Divine Spirit was reverently recognized.

Sunday, Feb. 1st, was our "Feast of Ingathering." Of the *thirty* converted in the meetings, twenty-four were received to the fellowship of the church, with two who came to us by letter. The people brought flowers for the pulpit and communion-table. Of the 250 present in the audience, 150 received the sacrament. "The Lord hath done great things for us whereof we are glad."

The Theological Department is larger than in any previous year. It numbers twenty members, young men of zeal and promise, not only willing but eager to be instructed in the truths and doctrines of God's word. Four of the class are ordained ministers, of whom two are pastors of churches in New Orleans. Not all of them have the ministry in view. Those who have not, are hoping through this instruction to become more useful and efficient in the church. Three theological lectures are given each week, and there are besides sermons given by the students before the class for criticism, and discussions on religious topics. Our great lack is books of reference. We have no systems of theology, and no commentaries to which the young men can have access. In the "good time coming," these we trust will be supplied, and so the efficiency of the department be increased.

Church Dedication.—In response to an earnest invitation from the Congregational Church in New Iberia, I went down on Saturday, the 14th inst., to

assist in the dedication of their new church. The terrific windstorm of last September laid their tasteful and really beautiful house of worship in ruins. The building was a total wreck. The storm, as it swept up the bayou, left only desolation in its track. The people, with commendable energy and self-denial, bating not one jot of heart or hope, set themselves to the work of rebuilding. They purchased more ground, put up a larger and better building, and the machinery of the church is again in working order. They have expended something like $450, and urgently need $200 more for painting and furnishing. The people feel that they have exhausted their resources. It is a noble enterprise, and should be encouraged. Loyalty to our Congregational polity in Louisiana should call forth a hearty response to their appeal. At the service of dedication, the house was crowded to its utmost capacity. Both morning and night the word was received with all readiness and gladness of heart. Southern Louisiana is a beautiful country, unsurpassed for productiveness, and should be dotted all over with churches where the Gospel in its simplicity, clearness and power may be preached. God speed the day!

TENNESSEE.

Revival in Fisk University.

PROF. H. S. BENNETT.

A quiet but deep work of grace has been in progress since the week of prayer in our institution. The week of prayer was observed as usual with us, but without any special increase of interest. The question then came up, "Shall we pass through the year without our usual work of grace?" This led to earnest prayer and consecration on the part of teachers and Christian students. The result was soon perceptible in greater earnestness among Christians, and a wide-spread spirit of inquiry among the impenitent. At this point the attendance on the half-hour prayer meetings was largely increased. From six to ten inquirers presented themselves for prayers from night to night, and from this time the work went forward. Four students were converted on one Sabbath, and others were brought out into the light. Thus the work went forward hopefully but quietly; until, up to this time, fourteen students have expressed a hope in Christ. This is the second season of interest during the present scholastic year. Before Christmas, a brief season of spiritual awakening brought seven students out upon the Lord's side, so that the results of the year have been twenty-one conversions. Several others are still inquiring, and the work goes on, though with less manifest power than a few weeks ago.

The results of the revival have been seen in the deepening of the earnestness of Christians, so that much of the power of the good work does not appear.

THE INDIANS.

CHURCH—CHRISTMAS—BIBLES.

REV. MYRON EELLS, S'KOKOMISH, WASH. TER.

The first Sabbath in this year we received five members into our church, three of them on profession of faith, two of whom were our older scholars. One of the scholars whom we received a year ago died some time since. It was on the Sabbath, and after his brother, also a member, had returned from church, he took his brother's hand and held it until he died, urging him to hold steadfast to his Christian profession to the end.

We have, to our great regret, been

obliged to discipline two others for misconduct, suspending them for three months.

On Christmas I arranged so that a dinner was prepared for the oldest Indians, who are unable to support themselves. They enjoyed it, coming through storm, snow and cold in order to get it. It was the first affair of the kind we have had for them alone. Between Government and the Indians, feasts have been prepared for the Indians in general, but never for the old decrepit ones. They are nearly always neglected.

For more than two years I have been serving as Local Agent of our Territorial Bible Society. On making my report for the last year, I find that I have sold books to the amount of $32.19, viz. thirty Bibles and forty-five Testaments. Of these twenty-one Bibles and eighteen Testaments have been bought by the Indians, for which they have paid $22.72. These have varied in price from the five-cent Testament to the royal octavo Bible, gilt, reference, the latter having been for a newly married couple, both of whom have been in school.

THE CHINESE.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D. D. VICE-PRESIDENTS: Rev. A. L. Stone, D. D., Thomas C. Wedderspoon, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D. D., Hon. Samuel Cross, Rev. S. H. Willey, D. D., Edward P. Flint, Esq., Rev. J. W. Hough, D. D., Jacob S. Taber, Esq.
DIRECTORS: Rev. George Moore, D. D., Hon. E. D. Sawyer, Rev. E. P. Baker, James M. Haven, Esq., Rev. Joseph Rowell, Rev. John Kimball, E. P. Sanford, Esq.
SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

OUR NEW FIELDS.

It will be remembered by such of our friends as keep a close watch of our movements, that on or about the first of February, we commenced work in three new fields, Oroville, Grass Valley and Marysville. They will read with interest the subjoined extracts from letters already received:

Marysville.—I requested Lee Haim to stop at Marysville, on his way to Oroville, and spend the Sabbath there, preaching as he had opportunity. I also invited Lem Chung, our helper at Sacramento, to accompany him, and to spend a week there assisting to start the school. A postal from Lee Haim and Lem Chung, written in Chinese and addressed to "The Brethren of the Congregational Association of Christian Chinese," has been translated for me as follows: "Dear Brethren, We write to tell you that we arrived safely in Marysville a little after 4 P. M. An hour later we went to Chinatown, and on the street we preached to our countrymen. A large crowd was gathered at first by our singing, and they listened to both preaching and singing with great interest. At 7 o'clock the same evening, we had so large an audience in our school-room that many went away on account of lacking seats. Our hearts were filled with joy, and we preached to them from the Chinese Testament, and explained to them the meaning of the hymns we sang. We trust the seed sown will soon spring up to a good harvest. Our countrymen here in school treat us very kindly, and we know this is due to your and Mr. Pond's prayers. Please pray for us continually."

Miss Mattie A. Flint, the teacher, writes: "I have 25 names on the roll,

with an average attendance of about 15. They all take a great deal of interest, especially in the singing. Already they can sing three or four of the hymns on the card very well. We have organized a Sunday-school. Visitors drop in occasionally and express much interest. I myself am deeply interested, and will do all in my power to teach them of their Heavenly Father. They are learning to read very fast." The Christian co-operation of Rev. P. L. Carden, pastor of the Presbyterian Church in Marysville, has much to do with the good promise of the work there.

Grass Valley.—Rev. F. B. Perkins reports orally, that he has succeeded in renting a school-room already tolerably well furnished, and expects to pay the rent by donations made upon the field. The average attendance thus far is but eight—owing partly, perhaps, to the fact that the school-room is rather remote from the Chinese quarter. But there is a good prospect of increase. I wish I could dare to send a helper to each of these points.

Oroville.—Lee Haim wrote as follows after spending a fortnight in his new field: "The school was opened on the 5th day of this month" (the room not being ready before). "Only had school two evenings. Then we have vacation two days for New Year's. At New Year's day I made a call at every store (Chinese) in Oroville. On the second day of our new year I went to the other Chinese town three miles from here, and when I reached there I first made a call on every store. After that I preach to them and sing several hymns in Chinese in the opening" (*i. e.*, of his street service). "It seems to me, by my own judgment (so far as I could judge) they were pleased to hear. Twenty were present at our last prayer-meeting, and when the school was opened again, the school-room was quite crowded. I hope the Almighty God will send His Holy Spirit to remove (move) their heart, and still lead them coming; that they may hear this wonderful word, and repent, to be the children of God."

At a later date Miss Waterbury writes: "We are going on very well, and have as many as we can teach with any degree of profit. Last night I should judge there were fifty or more. It is impossible to tell the exact number, as many come in, take a lesson, and leave before the school is closed. Two-thirds, I should think, began at A B C. Many of these are now spelling words. [After less than a fortnight's instruction.—W. C. P.] Last night I had twelve or more in their letters, and taught them from a card hung upon the wall, till lungs and strength gave out. Among them were two little boys about six years old, uncommonly smart and quick. Several old men have been spelling "dog," "man," etc. with great patience. The school is a new thing and creates much interest. Sometimes several will crowd around, looking over the shoulder and listening eagerly to the one who reads. I do not think this will always last, but I think there is a great field here for good. Oh, to be filled with the spirit of God, that I may be the channel of grace to these dark souls! Who is sufficient for these things?"

I add an extract from a letter from Miss Helen E. Clarke, teacher in one of our old fields—Santa Barbara. It is written in the familiar terms of a friendly correspondence, and not at all as a formal report; but it gives, for that, all the more graphic picture of the "ups and downs" of our work:

"I am very sorry to say that Ah Sing has left Santa Barbara. We shall miss him very much in the school. He went to the gold mines in Mexico, I think. He said he would write you when he got there. Gin Gem took the wash-house, [previously carried on by Ah Sing.—W. C. P.] It makes quite a difference whom they have there, and I am very glad he has it, for I think him a

very good boy. He said the reason he wanted the place was, so that he could come to school every night. He and Gin Foy expect to unite with our church to-morrow."

EDWARD P. SANFORD,

a director in our California Auxiliary, from its organization, for many years Superintendent of the Chinese Sunday-school of the First Congregational Church in Oakland, was transferred to the church above on Feb. 16th. A fearless friend of all who are unbefriended by the world at large, an eager, efficient and prayerful follower of Jesus, a strong pillar in the church, a man who united a careful and intense energy and an unflinching and unspotted integrity, with the gentleness and kindliness sometimes supposed to adorn womanhood alone, genial, generous, helpful everywhere,—how *can* we spare him? But how high and holy and beneficent must be the service prepared for him above, since the Master who never mistakes, thought good to take him there!

CHILDREN'S PAGE.

A VOYAGE TO AFRICA—PROF. CHASE TO HIS FOUR-YEAR-OLD BOY.

My Dear Little Boy:

It is a good many days since papa left you and mamma, and he has been sailing on the water most all of the time. I was in the boat that you and mamma left me on twelve days, as many as you have fingers on both hands and two more. Then I was on land three nights. Then I came on this ship, and have slept on it as many nights as you and mamma both have fingers on your two hands. The little beds on this boat are just like those you saw.

The boat stopped a little while at some places, and I saw people without much clothes, like the pictures you saw in the book, and little boys and girls, as big as you, who had not any clothes at all. They did not seem to care; but I think they would feel very fine if they had nice little sailor suits like yours. These black people eat real funny. On the little boats that came out to get things from this big boat they had little stoves with one pot. A boy about as big as Johnnie C——, with no clothes but one piece tied around him—no hat, no shirt, no coat, no pants, no socks, no shoes—made the fire and cooked the food. He took some fishes that he had caught in the water and cut them into small pieces, and then took some rice, and put the pieces of fish and the rice into the pot over the fire with some water in it. Then he put something into a hole in a big log and pounded it with the end of a shovel-handle, and when he had pounded it enough he poured it on the fish and rice in the pot. By and by he poured what was in the pot into a large tray and all the men began to eat. But they did not eat as we do. They did not have any plates, nor any knives, nor any forks. They just had one spoon. One took this spoon and ate a little, and then handed it to another and he ate a little. The others put their hands into the tray and took out a handful of the fish and rice and made it up into a ball, as boys where you are make snow-balls, and then ate it as people eat apples. I don't think you would like to have your papa and mamma eat in that way, and I don't think you would like to eat just fish and rice, no meat, no potatoes, no bread, no butter, no pie, no cake. But the rich people here in Africa have *some* nice things to eat. Mr. Smith

bought a lot of nice oranges for about a cent apiece. They were real sweet and juicy and do not make my teeth sore, and we have some real nice bananas—I wish you and mother had some of them—and where we are to stop next, pine-apples grow.

It is not cold here as it is where you are. The sun is real hot and the trees are all covered with leaves and oranges, and bananas and pine-apples are growing on the trees and just getting ripe. I expect to leave this ship to-morrow. The next day will be Sunday, and we shall spend that day in Sierra Leone. Then we are to ride in a small boat that black men will make go with their oars, like that boat the boy took us to see the soldiers in last summer, when you were just a little afraid it would tip over and spill us out into the water. Don't you remember?

So in four days more we are to stop going, going, going on the water, and live on the land in a house once more.

From your loving papa,

T. N. C.

P. S.—We reached Sierra Leone, Sunday morning, and found a little steamer bound for Good Hope, to which we have been transferred. We went ashore yesterday and attended church at the Wesleyan Mission, at which a native minister preached, and took lunch with Rev. Dr. Godman, who is in charge of the Wesleyan Missions. The boat is to leave at 12 to-day, and we plan to go ashore meanwhile.

RECEIPTS

FOR FEBRUARY, 1880.

MAINE, $394.68.

Andover. Mrs. Eldridge Poor	$2 00
Augusta. John Dorr	15 00
Bangor. Central Cong. Ch. and Soc.	151 18
Bethel. ESTATE of Mrs. Sarah J. Chapman, by A. W. Valentine, Ex.	20 00
Blanchard. "A Friend of Missions"	5 00
Brownville. Hon. A. H. Merrill	100 00
Dennysville. Mrs. Samuel Eastman	5 00
Falmouth. Second Cong. Ch.	10 60
Garland. Cong. Ch. and Soc.	5 00
Minot. "A Friend"	1 00
Monson. Rev. R. W. Emerson	20 90
Orland. "A Friend"	7 00
Orono. "A Friend"	5 00
Searsport. Cong. Sab. Sch., *for Student Aid, Atlanta U.*	10 00
Winslow. Cong. Ch. and Soc.	20 00
Yarmouth. First Ch. and Soc.	17 00

NEW HAMPSHIRE, $374.27.

Alstead. Third Cong. Ch. and Soc.	13 11
Amherst. W. D. L.	50
Auburn. Cong. Ch. and Soc.	7 35
Bennington. Cong. Ch. and Soc.	20 00
Chester. Cong. Ch. and Soc.	11 80
Concord. "A Friend"	1 00
Dunbarton. Cong. Ch. and Soc.	11 11
East Pembroke. John Rand, deceased, by W. Martin	2 00
Fisherville. J. C. Martin	10 00
Fitzwilliam. Dea. Rufus Phillips	5 00
Gilmanton Iron Works. Cent Charitable Society of Cong. Ch.	7 30
Keene. "A Friend," $100; Cong. Ch. and Soc., $63	163 00
Langdon. Cong. Ch. and Soc.	5 00
Lyme. Cong. Ch. and Soc., $36.11; Cong. Sab. Sch., $10	46 11
Lyndeborough. Cong. Ch. and Soc.	8 25
Marlborough. Ladies' Benev. Soc., Bbl. of C. *for Talladega C.*	
New Boston. Presb. Ch. and Soc.	$11 10
Plymouth. Cong. Soc., $24.14; H. W. H. $1.	25 14
Rochester. Cong. Ch. and Soc.	25 00
Salem. Mrs. G. D. K.	50
Troy. M. W. W.	1 00

VERMONT, $207.84.

Berlin. Cong. Ch. and Soc.	11 00
Coventry. M. C. Pearson	5 00
Craftsbury. Correction. ESTATE of Mrs. Deborah W. Lewis in March number should read Mrs. Deborah W. Loomis.	
East Hardwick. Cong. Sab. Sch. (adl.)	8 00
Hardwick. ——— *for Ag'l Dept., Talladega C.*	5 00
Hartford. Second Cong. Ch., $93.61. Incorrectly ack. in Feb. number	
Jamaica. "A Friend"	5 00
Newbury. Cong. Ch. and Soc., $27.57; Centre Ch., $11.06	38 63
North Cambridge. Miss M. K.	1 00
North Ferrisburgh. ESTATE of Sylvia Dean, by J. M. and W. L. Dean, Ex's.	15 00
Pittsfield. Dea. H. O. G.	50
Saint Albans. First Cong. Ch. and Soc.	64 20
Salisbury. J. F.	1 00
Saxtons River. Cong. Ch. and Soc.	3 00
Shelburn. "A Friend"	15 00
Strafford. Cong. Ch. and Soc.	15 00
West Danville. "A Friend"	51
Windsor. "A thank offering for a departed Mother" by her daughter	20 00

MASSACHUSETTS, $2,615.07.

Ballard Vale. J. L.	1 00
Barre. Evan Cong. Ch. Sab. Sch., to const. JOHN S. ROPER, L. M.	30 00
Boston. Mt. Vernon Ch., ad'l $20; G. F. Kendall, $5	25 00

Boxford. Miss Mary L. Sawyer, $2, *for Student Aid, Talladega C.* Mrs. J. K. Coles' S. S. Class, $1, *for Savannah, Ga.* $3 00
Brockton. Mrs. T. C. P. 50c.—Bbl. of C..... 50
Brookline. Sophia B. White..... 10 00
Buckland. "A Friend"..... 5 00
Amesbury. Mrs. A. L. Bayley..... 20 00
Amherst. Wm. M. Graves $20—Miss Coit and Mrs. Field, Box of C., *for Talladega C.* 20 00
Andover. Rev. J. D. Smith, $2.15, *for Freight on books, for Talladega C.*;—"Friends," by C. E. Towle, Box of C., *for Savannah, Ga.*—Bbl. of C..... 2 15
Ashfield. Ladies' Benev. Soc., $14, by Clarissa Hall, Treas.; B. Howes, $1.30..... 15 30
Cambridgeport. Miss H. E. M., 50c; Mrs. H. L. B., 50c..... 1 00
Campello. Cong. Ch. and Soc..... 69 81
Charlestown. Winthrop Ch. and Soc..... 61 93
Chelsea. First Cong. Ch. and Soc..... 24 90
Danvers. Maple St. Sab. Sch., *for Student Aid, Atlanta U.*..... 25 00
Dedham. Young Ladies' Mite Box, $7; Ladies' Soc., $3, *for Teacher, Selma, Ala.*..... 10 00
Dunstable. Cong. Ch..... 20 00
Essex. "Howard," *for Chapel, Wilmington, N. C.*..... 1,000 00
Fall River. Third Cong. Ch. and Soc..... 12 75
Granville Corners. Mrs. Clement Holcomb.. 5 00
Groveland. Cong. Ch. and Soc..... 4 00
Hadley. First Cong Ch. and Soc..... 7 00
Hanover. Second Cong. Ch. and Soc 20 00
Hanson. Cong. Ch. and Soc..... 6 00
Harvard. Evan Cong. Ch. and Soc., *for Indian M.*..... 6 25
Holliston. Bible Christians of District No. 4, by John Batchelder..... 25 00
Lawrence. Lawrence St. Ch., Bbl. of table linen, and $5, *for Freight, for Savannah, Ga.* 5 00
Lenox. A. J. Holman..... 5 00
Loudville. Mrs. W. S. R..... 1 00
Marion. Ladies' Miss. Soc..... 5 00
Millbury. Second Cong. Ch., $25, *for Student Aid, Atlanta U.*; Hervey Goodell, $2; John P. Lovell, $2; Mrs. H. C., $1; B. B., 50c.; Tyler Waters, $5..... 35 50
Milford. ——(of which, $2.50, *for Indians,* and $1.50, *for Chinese M.*)..... 7 00
Monson. Miss Anna M. Bradford, $2; E. A. W., 50c..... 2 50
New Bedford. "A Lady Friend"..... 30 00
Newburyport. Philip H. Lunt, $25.50; Foster W. Smith, $5; J. D., $1..... 31 50
Northborough. Mrs. A. E. D. F..... 50
Palmer. Estate of Mrs. Betsy Barton, by Wilson Brainard and John C. Brainard, Ex's 489 80
Pittsfield. S. Frissell, M. D..... 1 50
Roxbury. S. W. B. and J. F. 50c. ea..... 1 00
Salem. N. C. Robbins, $5, *for rebuilding barn, Talladega C.*; South Cong. Ch., Bbl. of C. *for Talladega, Ala.*..... 5 00
Saxonville. Cong. Ch. and Soc..... 30 92
Somerville. Franklin St. Ch. and Soc..... 112 86
South Amherst. Cong. Ch. and Soc 7 00
South Dartmouth. Mrs. Mercy P. Staples... 2 00
South Deerfield. "A Friend"..... 5 00
South Hadley. Mt. Hol. Sem., "A Friend".. 2 00
Sudbury. "A Friend"..... 2 00
Taunton. Sewing Soc of Winslow Ch., $25, *for Student Aid*; also Box of C., and $2, *for Freight, for Talladega, Ala.*..... 27 00
Tewksbury. Mrs. Geo. Lee, *for Savannah, Ga.*..... 5 00
Warren. Cong. Ch..... 40 00
Waquoit Mrs. V. N. H..... 1 00
Westborough. Evan Cong Ch. and Soc., $133; —Mrs. Sarah Fisher, Box of C., and $1.50, *for Freight, for McIntosh, Ga.*—Ladies of Cong. Ch., Box of C..... 134 50
Westfield. Mrs. H. O. C..... 1 00
Westford. Union Cong. Ch. and Soc. (ad'l).... 1 56
West Medway. Cong. Ch. and Soc., $32.75; "A Friend" $10..... 42 75
Williamstown. A. M..... 50
Wilmington. Cong. Sab. Sch., *for Student Aid, Talladega C.*..... 25 00
Woburn. Mrs. G. A. B..... 50
Worcester. Union Ch. quar. coll., $47.59; "A Friend," $1; Mrs. M. P. J., 50c.; G. M. P., 50c; Benj. C. Moore, a Melodeon..... $49 59
Worcester Co. "A Friend," to const. Mrs. Mary W. Hareiman, L. M..... 30 00
——"A Friend," *for Communion Service for Midway Ch., Macon, Ga.*..... 44 00

RHODE ISLAND, $5.00.

Tiverton Four Corners. Amicable Cong. Soc. 5 00

CONNECTICUT, $2,159.57.

Bethlehem. Cong. Ch. and Soc..... 17 50
Bridgeport. Rev. Chas. Beecher, $1.50, *for Freight*; J. B., $1..... 2 50
Bristol. Cong. Ch..... 83 70
Buckingham. Cong. Ch. and Soc..... 2 52
Canton Centre. S. B. H..... 1 00
Collinsville. Cong. Ch., ad'l to const. Mrs. Melissa Lane, L. M..... 2 00
Cornwall Hollow. Mrs. H. S..... 1 00
Guilford. Daniel Hand, $100; First Cong. Ch., $20..... 120 00
Haddam Neck. Cong. Ch. and Soc..... 9 45
Hadlyme. R. E. Hungerford, $50; Cong. Ch., $10.04..... 60 04
Hartford. South Cong. Ch., $150; Windsor Av. Cong. Ch., Mrs. C. T. Hillyer, $30, to const. Mrs. Dotha B. Hillyer, L. M. 180 00
Litchfield. First Cong. Ch..... 27 70
Lyme. Grassy Hill Cong. Ch..... 16 00
Mansfield Centre. J. L. Hinckley..... 2 00
Mount Carmel. Cong. Ch. and Sab. Sch., *for Student Aid, Atlanta U.* and to const. Samuel H. Armstead, L. M..... 50 00
New Britain. Miss Julia A. Kelsey, $5, *for Indian M.*—Mrs. W. H. S., 50c..... 5 50
New Haven. Alfred Walker, $5; Mrs. S. P. C., $1; Rev. S. W. Barnum, books (val. $12) 6 00
Newington. Laura C. Kellogg..... 3 00
New London. M. A. R. Rogers..... 2 00
Norfolk. Cong. Ch..... 50 00
Norwich. Second Cong. Ch.. ($10 of which *for Student Aid, Atlanta U.*)..... 115 21
Norwich Town. First Cong. Ch..... 50 00
Old Lyme. E. M. P..... 1 00
Pomfret. First Cong. Ch..... 70 00
Prospect. Cong. Ch..... 13 00
Roxbury. Cong. Ch. and Soc..... 19 47
South Windsor. Second Cong. Ch., $25.84, and Sab. Sch., $11.27..... 37 11
Thompson. Cong. Ch. and Soc..... 9 75
Thompsonville. D. P..... 1 00
Unionville. Cong. Ch..... 55 58
Waterbury. Second Cong. Ch. and Soc..... 491 59
Westbrook. Cong. Sab. Sch., to const. William N. Kirtland, L. M..... 30 00
Wilton. Rev. S. J. M. Merwin, *for Chinese M.* 100 00
Winsted. E. E. Gilman..... 10 00
Winthrop. Miss C. P. and Mrs. M. A. J., $1 ea.. 2 00
Woodbury. First Cong. Ch. and Sab. Sch..... 10 00
——"A Friend," ($200 of which, *for Woman's work for Woman*)..... 502 00

NEW YORK, $482.39.

Austerlitz. Cong. Ch. and Soc., Mrs. H P. Bake, $2; Sab. Sch. Concert, $1.46..... 3 46
Bangor. Mrs. E. T. and Miss L. K., 50c. ea.. 1 00
Brighton. E. C. A..... 1 00
Brooklyn. Mrs. M. L. H., $1; Central Cong. Sab. Sch., by George H. Shirley, Chairman of Miss. Com., a second hand Organ..... 1 00
Canandaigua. First Cong. Ch. and Soc..... 60 00
East Hampton. Mrs. S. S..... 1 00
Flushing. First Cong. Ch..... 16 02
Gloversville. Cong. Ch., ($50 of which from Mrs. U. M. Place)..... 112 65
Goshen. "A Friend"..... 5 00
Jefferson. Mrs. Susannah Ruliffson..... 4 00
Lima. "A Friend"..... 5 00
Lockport. First Cong. Ch. Sab. Sch..... 72 92
Middlesex. Mr. and Mrs. Lester Adams..... 10 00
Moravia. Cong. Ch..... 16 10
Mount Sinai. Cong. Ch..... 7 32

New York. Z. Stiles Ely, $50; Gen. Clinton B. Fisk, $30, to const. Miss Irene E. Gilbert, L. M.; Mrs. Elizabeth Merritt, $10; Mrs. E. L. Congdon, $5; Miss J. A. V. A., 60c.; T. R. W., Jr., 50c. $96 10
Oswego. Mrs. Martha Dodge 2 00
Penn Yan. F. O. Hamlin 25 00
Rochester. Cong. Sab. Sch. 5 00
Rushford. W. W. 51
Saratoga Springs. Mrs. S. S. and Mrs. A. M. W., $1 ea. 2 00
Spencerport. Alvin Webster 2 00
Volney. First Cong. Sab. Sch. 8 25
Warsaw. Cong. Soc. 19 40
Watkins. Mrs. F. B. 66
West-Winfield. Henry Smith 5 00

NEW JERSEY, $127.27.

Bricksburgh. Rev. G. L. 1 00
Englewood. Rev. Geo. B. Cheever 26 27
Morristown. Miss Ella M. Graves, *for Student Aid, Atlanta U.* 100 00

PENNSYLVANIA, $112.50.

Canton. H. Sheldon 5 00
Philadelphia. Mrs. James P. Dickerman, $100; Rev. H. L. P., 50c. 100 50
Pittston. A. S. H. 1 00
Prentissvale. C. L. Allen ($5 of which, *for Communion Service*) 6 00

OHIO, 314.03.

Alliance. Mrs. Miriam Thomas 2 00
Austinburgh. Cong. Ch., *for Talladega, Ala.* 4 00
Burg Hill. Mrs. H. B. and J. C. J. 1 50
Cherry Fork. J. W. 1 00
Dayton. Mrs. Jane McGregor 5 00
Elyria. M. L. R. 1 00
Franklin. Miss F. G. 51
Granville. G. P. Bancroft 5 00
Gustavus. ——— 1 00
Harmar. Cong. Sab. Sch., *for Student Aid, Talladega C* 29 34
Harrison. Dr. John D. Bowles. 5 00
Hartford. Mrs. E. and M. Brockway, $5; S. C. Baker, $1.50; A. N. and Miss H. J., $1 ea.; Mrs. R. H. P. and H. B. P., 50c. ea. 9 50
Jersey. E. R., $1; Mrs. J. P., $1. ..... 2 00
Kirtland. Mrs. E. B. W. 26
Madison. Central Cong. Sab. Sch., $40; O. F. L., $1, *for Student Aid, Tougaloo U.*— R. S. Wilcox, $10; "Friends," by Mrs. M. St. John, $2, *for Teacher, Selma, Ala.* 53 00
Oberlin. Ladies' Soc. of Second Cong. Ch., $75, *for Lady Missionary, Atlanta, Ga.*; Second Cong. Ch., $24.11; J. B. C., $5.50 ..... 104 61
Sandusky. Individuals by Josiah Strong 2 50
Saybrook. Dist. No. 3, *for Tougaloo U.* 5 00
Seville. Cong. Ch. 10 00
South Newbury. "Young Ladies' Miss. Soc.," $9, *for Student Aid, Talladega C*; Ladies of Cong. Ch., Box of C., *for Talladega C.* 9 00
South Salem. Daniel S. Pricer, $2, Mrs. M. S., $1; Miss M. M., $1. ..... 4 00
Springfield. First Cong. Sab. Sch., $17.81;—Ladies of H. M. Soc., $10, by Lottie R. Carter, *for Tougaloo U.* 27 81
Strongville. Elijah Lyman 10 00
Tallmadge. Ladies, *for Student Aid, Tougaloo U.*, $2.05; Ladies, *for Freight*, $1.95. ..... 4 00
Toledo. Mrs. M. A. Harrington 5 00
Unionville. "Friends," by Mrs. H. B. Fraser, *for Teacher, Selma, Ala.* 10 00
Willoughby. Mrs. C. A. G. 1 00
Windham. W. A. P. 1 00

ILLINOIS, $206.68.

Altona. Cong. Ch. 3 70
Aurora. Mrs. A. F. S. 51
Cambridge. Cong. Ch. 6 50
Danville. Mrs. A. M. Swan 5 00
Downers Grove. Cong. Ch., $6.45; J. W. Bushnell, $5 ..... 11 45
Elgin. Cong. Ch. $42 69
Galesburg. Estate of Warren C. Willard, by Prof. T. R. Willard 23 25
Kewanee. Ladies of Cong. Ch., *for Lady Missionary, Liberty Co., Ga.*, by Mrs. C. C. Cully 57 00
Millington. Mrs. C. L. C. V., $1; Mrs. D. W. J., $1. ..... 2 00
New Windsor. Cong. Ch. 9 00
Orange. Cong. Ch. 5 00
Paysen. Cong. Sab. Sch. 20 00
Plymouth. Edward Whipple 5 00
Rockford. Gertie G. Page, *for Chinese M.* 1 05
Rosemond. Mrs. B. A. P. 50
Tolono. Mrs. L. Haskell 10 00
Victoria. Cong. Ch. 4 03
Correction. $100 ack. in Dec. number, from Bureau Assn. should read Wyanet and Providence Cong. Ch's, $23; Buda, Ladies' Soc. of Cong. Ch., $20; Kewanee, Ladies of Cong. Ch., $57.

MICHIGAN, $265.52.

Allegan. First Cong. Ch. 10 00
Ann Arbor. First Cong. Ch. and Sab. Sch. 37 86
Blissfield. W. C. 50
Church's Corners. Cong. Sab. Sch., $12; A. W. Douglass, $3; J. F. Douglass, $3; Cornelius Clement, $2; 12 Individuals, $1 ea.; P. H., 50c. 32 50
Clinton. Mrs. S. R. 50
Cross Village. Mrs. A. C. 25
Detroit. Rev. C. C. Foote, $15; Individuals, $3, by Mrs. N. A. E Nutting 18 00
Greenville. Mrs. E. P. C. 51
Hudson. Cong. Sab. Sch. 10 00
Kalamazoo. First Cong. Ch., $83.33, and Sab. Sch., $7.17, ($30 of which, to const. Mrs. Chester M. Kingsley, L. M.) 90 50
Ludington. Cong. Ch. 9 00
Lowell. J. S. 50
Memphis. Cong. Ch. 7 00
Monroe. "A Friend," *for Agl. Dept., Talladega C.* 2 00
Northport. First Cong. Soc. 4 80
Olivet. "A Friend," *for Student Aid, Talladega C.* 1 00
Parma. Mrs. M. B. Tanner 2 00
Romeo. Mrs. A. B. Maynard $10; Mrs. S. L. Andrews, Miss T. S. Clark, Mrs. E. F. Fairfield, $5 ea.; "Little Sunbeams," $10, *for Lady Missionary, Memphis, Tenn.* and to const. Miss Hattie A. Milton, L. M. 35 00
Stockbridge. W. B. C. 1 00
Warren. Rev. J. L. Beebe 2 00
Whitehall. B. H. 60

WISCONSIN, $193.98.

Alderly. Mrs. E. Hubbard $3, Mrs. Annie Reid, $2 ..... 5 00
Appleton. J. Lanphear 10 00
Brodhead. First Cong. Ch. 5 25
Big Springs. Rev. D. A. C. 50
Evansville. Loretta C. Winston, deceased, by N. Winston 1 50
Koshkonong. Gentlemen of Cong. Ch., by Mrs. A. V. Mills. 10 00
Madison. First Cong. Ch. 50 00
Mazo Manie. Cong. Ch. and Soc., *for Student Aid, Talladega C.* 7 00
Milwaukee. Plymouth Ch., $32.17; Rev. H. D. K., $1;—"Friends," Box and Bbl. of C., *for New Orleans, La.* 23 17
Milton. Cong. Ch. 20 00
Racine. First Cong. Ch., $14.05; Miss Mary Johnson, $10; Mrs. Dr. J. T., $1; Mrs. A. B., 51c. 25 56
Raymond. Rev. G. W. W. 1 00
River Falls. Samuel Wales, $19; Wm. A. Newcomb, $6 ..... 25 00

IOWA, $151.58.

Almoral. Cong. Ch. 1 90
Bellevue. Ladies' Missionary Soc. 2 00
Cherokee. Mrs. C. E. W. 50

Chester Center. Cong. Ch., Bbl. of C., *for Talladega, Ala*.....
Decorah. G. C. Winship, *for Mendi M*..... $10 00
Eldora. Cong. Ch..... 7 00
Elk River. Cong. Ch..... 3 00
Genoa Bluff. Cong. Ch. and Sab. Sch, $7;—Ladies of Cong. Ch., $3, *for Lady Missionary, New Orleans, La*..... 10 00
Green Mountain. Ladies' Miss. Soc..... 1 15
Grinnell. Mrs. James Chaplin, $10; H. L. Muscatt, $5, *for Talladega C.*; Lennie Walker's S. S. Class, $3.22; F. P. B., $1, *for Student Aid, Talladega C*..... 19 22
Keokuk. Mrs. Elizabeth M. Wilson..... 5 00
Lyons. Cong. Ch., to const. Miss Myra Davis, L. M..... 35 00
Marshalltown. Ladies' Miss. Soc..... 3 50
Monona. Cong. Ch..... 11 00
Muscatine. Cong. Ch. and Soc., $15.28; Young Ladies of Cong. Ch., Sewing Machine and Cash, *for Freight*, $3.05; "Lady Friends," Box of C., *for Talladega C.*; H. Woodward, Sab. Sch. Class, $6.50, *for Student Aid, Talladega C*..... 24 83
Tabor. "A Friend," $5, *for Tougaloo U.*; By J. E. W., $1..... 6 00
Toledo. Ladies' Miss. Soc..... 1 00
Wittemberg. Cong. Ch. and Sab. Sch..... 10 48

KANSAS, $14.50.

Bavaria. Richard Porter, $1.50; A. M., $1... 2 50
Brookville. Mrs. E. E. S. and Mrs. T. J., $1 ea.. 2 00
Manhattan. Cong. Ch. and Sab. Sch..... 10 00

MINNESOTA, $34.23.

Litchfield. Mrs. S. B. C..... 1 00
Minneapolis. Plymouth Church..... 16 23
Plainview. Ladies' Miss. Soc..... 10 00
Saint Paul. Rev. R. H..... 1 00
Waseca. "C. and R"..... 6 00

NEBRASKA, $46.66.

Ponca. Rev. G. H. S..... 1 00
Red Willow. "A Friend"..... 24 00
Weeping Water. Cong. Ch..... 21 66

COLORADO, $0.51.

Colorado Springs. Miss A. R..... 51

CALIFORNIA, $110.00.

Oakland. S. Richards..... 100 00
Santa Cruz. Pliny Fay..... 10 00

VIRGINIA, $10.00.

Valley Grove. Peregrine Whitham..... 10 00

TENNESSEE, $406.90.

Memphis. Le Moyne Sch., Tuition..... 187 00
Nashville. Fisk University, Tuition..... 219 00

NORTH CAROLINA, $119.13.

Fayetteville. E. C..... 50
Raleigh. Washington Sch., Tuition, $25.50; Sab. Sch., $2.88..... 28 38
Wilmington. Normal Sch., Tuition..... 90 25

GEORGIA, $620.39.

Atlanta. Storrs Sch., Tuition, $285.44, Rent, $3;—Atlanta U., Tuition, $128.60, Rent, $15.25..... 432 29
Macon. Lewis High Sch., Tuition, 56.70, Rent, $1.50; Sab. Sch. of Cong. Ch., $3.40..... 61 60
Savannah. Beach Inst., Tuition, $115.50, Rent, $11..... 126 50

ALABAMA, $349.57.

Montgomery. Public Fund..... $175 00
Talladega. Talladega College, Tuition, $144.57; Rev. H. S. De Forest, $30, *for Talladega C.*, and to const. Mrs. Helen M. Birge, L. M..... 174 57

MISSISSIPPI, $99.20.

Tougaloo. Tougaloo U., Tuition, $73.05, Rent, $26.15..... 99 20

LOUISIANA, $179.25.

New Orleans. Straight University, Tuition.. 179 25

SANDWICH ISLANDS, $500.00.

—— "A Friend"..... 500 00

Total,..... $10,100.72

Total from Oct. 1st to Feb. 29th..... $68,923.91

FOR TILLOTSON COLLEGIATE AND NORMAL INST., AUSTIN, TEXAS.

New York, N. Y. Z. Stiles Ely..... 50 00
Previously acknowledged in Jan. Receipts. 1,217 00

Total,..... $1,267 00

FOR SCHOOL BUILDING, ATHENS, ALA.

Litchfield, Mich. First Cong. Ch..... 13 28
Previously acknowledged in Jan. Receipts.. 419 00

Total,..... $432 28

FOR NEGRO REFUGEES.

Waltham, Mass. Ladies of Cong. Ch., 2 Bbl's of C.....
Goshen, N. Y. "A Friend," Bundle of C.
Jefferson, N. Y. Mrs. Susannah Ruliffson.... 2 00
New Lebanon Center, N. Y. Ladies' Soc., Box of C.....
West Bloomfield, N. Y. Cong. Ch. and Soc... 35 00
West Alexander, Penn. —— 5 00
Mansfield, Ohio. Woman's Miss. Soc. of First Cong. Ch., by L. L. Patterson, Sec., Box of C., Val. $68.95.....
Homer, Ill. Cong. Ch..... 7 25
Wilton, Iowa. Dr. C. E. Witham and Friends 17 50

Total,..... 66 75
Previously acknowledged in Jan. Receipts... 180 50

Total,..... $247 25

FOR MISSIONS IN AFRICA.

Leeds, Eng. Robert Arthington, conditional pledge, £3000.....
London, Eng. Collected by Rev. O. H. White..... 1,433 42
Previously acknowledged in Dec. Receipts. 1,615 34

Total,..... $3,048 76

Receipts for February..... 11,664 17
Total from Oct. 1st to Feb. 29th....$73,919 20

H. W. HUBBARD, *Treas.*,
56 Reade St., N. Y.

Constitution of the American Missionary Association.

INCORPORATED JANUARY 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and others who have not professed their faith may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies, each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This society, in collecting funds, in appointing officers, agents and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches or individuals agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made to this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notifications of the meeting.

---

* By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith and holy obedience in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also a mission in AFRICA.

STATISTICS.

CHURCHES: *In the South*—In Va., 1; N. C., 5; S. C., 2; Ga., 13; Ky., 7; Tenn., 4; Ala., 14, La., 12; Miss., 1; Kansas, 2; Texas, 6. *Africa*, 2. *Among the Indians*, 1. Total 70.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered:* Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La.; and Austin, Texas, 8. *Graded or Normal Schools:* at Wilmington, Raleigh, N. C.; Charleston, Greenwood, S. C.; Savannah, Macon, Atlanta, Ga.; Montgomery, Mobile, Athens, Selma, Ala.; Memphis, Tenn., 12. *Othe Schools*, 24. Total 44.

TEACHERS, MISSIONARIES AND ASSISTANTS.—Among the Freedmen, 253; among the Chinese, 21; among the Indians, 9; in Africa, 13. Total, 296. STUDENTS—In Theology, 86; Law, 28; in College Course, 63; in other studies, 7,030. Total, 7,207. Scholars taught by former pupils of our schools, estimated at 150,000. INDIANS under the care of the Association, 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below:

NEW YORK....H. W. Hubbard, Esq., 56 Reade Street.
BOSTON.....Rev. C. L. Woodworth, Room 21 Congregational House.
CHICAGO.....Rev. Jas. Powell, 112 West Washington Street.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament, are earnestly requested to use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of——dollars in trust, to pay the same in——days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The will should be attested by three witnesses [in some States three are required—in other States only two], who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that the Will should be made at least two months before the death of the testator.